



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

WAQF AND ITS ROLE
IN GENERATING THE
ECONOMY OF
MUSLIM UMMAH



Let us all increase our *imaan* and
taqwa of Allah *Subhaanahu*
Wata'aala by performing all that
is required from His *Sharee'ah*
and avoiding all of His
prohibitions.



Verily, there is nothing more
valuable and honored by

Allah Subhaanahu

Wata 'aala upon His slaves
except those having utmost
taqwa.

Waqf (endowment) is a form of *'ibaadah* that is unique and special for it contributes towards the social and economical well being of the Muslim *ummah*. This is because the *waqif* (endower)

will reap continuous
reward from Allah

Subhaanahu Wata'aala for
as long as the wealth

endowed continues to benefit
others. Narrated ibn 'Umar
radiyAllaahu 'anhuma:

**‘Umar bin al-Khattaab got
some land in Khaybar and he
went to the Prophet
(*sallAllahu ‘alayhi wasallam*)
to consult him about it saying,
“O Allah’s Apostle! I got some
land in Khaybar better than
which I have never had,**

what do you suggest that I do with it?” The Prophet (sallallahu ‘alayhi wasallam) said, “If you like you can give the land as endowment and give its fruits in charity.” So ‘Umar gave it in charity as an endowment on the condition

that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests;

and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future.”

(al-Bukhaari)

A Muslim who is willing to
give away his wealth in the
Path of Allah *Subhaanahu*
Wata'aala will definitely
earn the reward and praise
from Allah *Subhaanahu*
Wata'aala.

In other words, the one that is willing to endow his own wealth that he loves for Allah's Cause, will surely be raised in degrees of nobility in the Sight of his Creator

Allah Subhaanahu Wata'aala
mentions in al-Qur'an:

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend – indeed, Allah is Knowing of it.” (Aali-'Imraan 3:92)

Therefore, the *waqf*, which is inalienable, immovable, and perpetual, can be further developed to generate the economic strength of the Muslim *ummah* and its fruits will be benefited by all even though the contribution made

may not seem that significant.

This is from the *hikmah*, uniqueness, and *barakah*, all existing due to the *waqf* institution. The one that endows his wealth or property with *ikhlaas*, purely seeking

the Pleasure of Allah

Subhaanahu Wata'aala, Allah will surely multiply the reward manifold, on top of replacing the endower's wealth without any of it being diminished.

Allah Subhaanahu Wata'aala mentions in al-Qur'an:

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains.

**And Allah multiplies [His
reward] for whom He wills.**

**And Allah is all-
Encompassing and
Knowing.”**

(al-Baqarah 2:261)

History has clearly shown to us that the *'ibaadah* of *waqf* has played a significant role in strengthening the economy of the Muslims since the time of Rasulullah *sallAllahu 'alayhi wasallam*.

This practice was inculcated and practiced among the Companions, *taabi'een*, *taabi' taabi'een*, and the nations succeeding them. In the Chapter of *Waqf* of "*al-Fiqh al-Manhaji*," Imaam ash-Shaafi'i *rahimahullah* wrote:

*“I had found out that 80
of the Companions from
among the Ansaar had
given sadaqah
muhramah (waqf) ...”*

ibn Batutah, the famous Muslim seafarer, mentioned in his writing that while visiting *Dimashq* (Damascus), he observed that there were various forms of *awqaaf* being implemented.

Among them is *waqf* for upgrading public facilities such as the road and sidewalk for public use. This clearly indicates to us that *waqf* truly brings benefit to the society within the country.

“Say, “Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers.”” (Sabaa’ 34:39)

Remember well, dearest listeners, that when a person dies, his wealth, his heirs, and his deeds will follow him to his grave. All will then leave him except for his deeds.

And it is these deeds that will be
accounted for by Allah
Subhaanahu Wata'aala in the
grave. *Rasulullah sallAllahu*
'alayhi wasallam had reminded
us that all deeds will be cut off
when the soul leaves the body
except for three matters.

On the authority of Abu
Hurayrah *radiyAllaahu ‘anh,*
Rasulullah *sallAllahu ‘alayhi*
wasallam said:

**“When the son of Adam
dies, all his good deeds
come to an end except**

**three: ongoing
charity, beneficial
knowledge, or a
righteous son who will
pray for him.”**

**(Muslim, Abu Dawood,
at-Tirmidhi, an-Nasaa'i)**

Entities that have been made *waqf* become the sole property belonging to Allah *Subhaanahu Wata 'aala*. Therefore, the endower and the heirs no longer have the rights upon them or eligible to dispute upon the *waqf*.

The endower must be confident with certainty and firm belief that the administrator (or guardian) is responsible to implement the development of the *waqf* as intended.

Let us maintain an open heart to
revive and cultivate the virtuous
practice of *waqf* in our society.
We should strive to explain to
the masses that *waqf* can be
practiced through cash
payments or salary deduction
through Selangor *Waqf* Fund

that was established by
MAIS and administered by
Selangor *Waqf* Corporation.
This method will facilitate
for the general public to
make *waqf* regardless of
their rank and status.

Everyone is now capable of making *waqf* with a minimum of RM10 without a maximum limit. The endower can also benefit from the *waqf* receipt issued by Selangor *Waqf* Corporation,

to be used as tax deduction
when filing for their income tax.

The masjid administration
implores for everyone's
participation so that the
'ibaadah of *waqf* will be
revived and become part and
parcel of the society.

This noble practice can help uplift the economic status of the Muslim *ummah*, as it did during the time of Rasulullah *sallAllahu 'alayhi wasallam* and the *Sahaabahs radiyAllaahu 'anhum ajma'een*.

If Middle Eastern nations such as Oman, Kuwait, and Egypt have established a special division having Ministry-like status to oversee the affairs of *waqf* property development,

then it is not
impossible that we too
are capable of
achieving the same one
fine day, *insha Allah*.

Compete with another, and
don't miss out on this golden
opportunity to manifest our
true love for Allah

Subhaanahu Wata'aala by
giving *waqf* according to our
level best,

for the betterment of the
Muslim *ummah*, hence
uplifting the image of Islam
on the face of Allah's earth.
Insha Allah, with *ikhlaas*,
positive thinking, and the
zeal to assist each other,

it will aid to generate
the strength and well
being of the Muslim
ummah, placing Islam
high in all fields and
aspects.

**“O you who have believed,
shall I guide you to a
transaction that will save
you from a painful
punishment? [It is that]
you believe in Allah and
His Messenger and strive**

**in the cause of Allah
with your wealth and
your lives. That is best
for you, if you should
know.”**

(as-Saff 61:10-11)

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيْهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ قَوْلِي هَذَا
وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

O Allah, You are the Almighty Lord, we are grateful unto You for having bestowed upon us Mercy and Blessings, nourishing us to strive to continue in strengthening the Muslim nation especially the state of Selangor, as an advanced, progressive, peaceful, and benevolent state.

We beseech and beg You, Ya Allah, to strengthen our *imaan*, increase our good deeds, strengthen our unity, increase our provision, enrich us with beneficial knowledge, nourish our soul with beautiful *akhlaaq*, guide us to the Path that is Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting poverty.**

Allaahummaa ameen



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

**BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR**

ILLUSTRASI OLEH :

**UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR**